1:Williams E,G-5 (1923-1925) 1930
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with ourselves; but it is difficult at the primitive stage to separate it from custom; for of education in the narrower sense, viz. that of formal training, there is practically none except for the rather scanty instructions given at the *otobu* ceremony. A native's education consists in the gradual and effortless assimilation of the customs and manners of his people; and there is no school save that of daily contact with his elders, whose example is merely the reproduction of a previous example set to them.

Absence of Central Authority

Our interest centres rather upon the indirect means of ensuring morality, i.e. upon the means of preventing shortcomings or offences; and here our subject becomes more than ever mixed up with that of primitive law. We shall do well to bear in mind the distinction between criminal and civil offences, though no attempt will be made to deal with them separately in respect of their sanctions. In an Orokaiva group the former, viz. those of an individual against the group as a whole, seem to be relatively uncommon, and this because the individual's interests are so bound up with those of his group that he does not very often find himself at variance with his fellows. As examples, however, one may quote the breach of a coco-nut tabu, the defilement of a water-supply, the betrayal of a raiding party, and malicious weather-magic, all of which are cases that have come to my notice. Civil offences, on the other hand, are common, though, as I have implied before, it is a question whether theft, adultery, assault, &c., are more prevalent in Orokaiva society than in our own.

But how are these offences prevented, or how punished? It will be understood that there is no such thing as a central authority to enforce the law. Orokaiva chieftainship (to risk the use of the word) is of the most elementary kind (p. 104), and certainly involves no power of inflicting punishment, nor even any means of maintaining order except by the exercise of purely personal influence. I have heard of a man of importance—and the Orokaiva 'chief' is really no more than that—who interfered to prevent his son from beating